



Grimoire for Conjurations

Translation from French to English of
Marie-Anne de la Ville's Grimoire pour les Conjurations

by

Roy Dalton Pope, Jr., PhD

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(Occultism & French History)

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★★★★

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Preface

While conducting research for a long-term project on demonology, I came across an obscure French book titled *Une sorcière au XVIIIe siècle: Marie-Anne de La Ville, 1680-1725* by Charles de Coynart. Within its pages, I found a fragment of a manuscript referred to as *Grimoire pour les Conjurations* (in English, *Grimoire for Conjurations*).¹ This grimoire was reportedly discovered at the time of the arrest of Marie-Anne de la Ville, an 18th-century French sorceress. The manuscript intrigued me, as it offered a glimpse into the occult practices of a woman who lived at the crossroads of mysticism, danger, and societal upheaval.

Though the first seventeen pages of the grimoire were missing by the time of publication in 1902, enough of the text remained to grab my interest. I do not speak French fluently, but I was able to recognize many of the occult terms and names that appeared in the manuscript. Some of the Spirits described in the grimoire were familiar to me, though they were spelled differently than I had encountered in other sources. Others, however, were completely new, and their descriptions were unlike anything I had ever read before. As someone who has spent over two decades researching the names and characteristics of over ten thousand spirits,² this was an enigma. It raised new questions and pushed my curiosity to its limits.

Determined to explore further, I embarked on the challenging task of translating the remaining sections of the grimoire into English. The work, though

¹ de Coynart, pp. 259-273

² to include: devils, demons, genii, gods of myth, etc., including variants.

difficult, became an intriguing puzzle. Each page seemed to reveal something unexpected, offering new insights into the occult practices of Marie-Anne de la Ville, a woman who clearly had a deep understanding of the supernatural forces that governed her world. What began as a simple translation project soon evolved into an exploration of a world long shrouded in mystery.

Now, this translation is complete, and the result of my work is presented in the pages that follow. In the introduction, I provide a brief biography of Marie-Anne de la Ville, as her life and actions are intricately tied to the *Grimoire pour les Conjurations*. The contents of this book, which have survived the ravages of time, reveal not only the practices of an 18th-century sorceress but also the powerful belief in the supernatural that permeated her world. It is my hope that the reader will find both the historical context and the translated grimoire itself to be an invaluable window into the fascinating, often dangerous, world of occultism during the 18th century.

Roy Dalton Pope, Jr.

11 Jan 2025

Introduction

Marie-Anne de la Ville, born in Bordeaux in 1680,³ is a figure whose life is entangled with the complex and often dangerous world of 18th-century French occultism. While her name is not widely known today, the events surrounding her life—marked by sorcery, intrigue, and legal peril—offer a compelling look into an era when magic and mysticism were deeply interwoven into the fabric of society, even as they were met with suspicion and repression by the authorities. Her story, punctuated by supernatural experiences, treasure hunts, and her eventual imprisonment, provides a vivid portrait of the occult scene in post-17th-century France, and reveals the lasting impact of her practices on the cultural imagination.

Marie-Anne's early life was marked by tragedy and upheaval. Her mother died when she was only 18 months old, leaving her father, a lawyer and shepherd, to raise her alone.⁴ At the age of 11, her father sent her to Paris to the convent of the Visitation in the Faubourg Saint-Antoine. Here, under the supervision of Madame de Saint-Jullien, Marie-Anne began her education. During her time at the convent, she also formed a relationship with a friend of her father, Monsieur de Beaulieu, who served as her official correspondent and provided her with a regular pension.

Marie-Anne's life took a pivotal turn at the age of 12, when she stumbled upon a copy of a book by the renowned magician Heinrich Cornelius Agrippa. In her testimony, Marie-Anne recounts how she followed the

³ b. 1680; d. 1725.

⁴ In d'Argenson's report, Marie-Anne is described as a girl from Bordeaux whose father ran a riding academy.

instructions within the book and successfully summoned an angelic spirit named Jassemin. This spirit, she described, appeared in the form of a beautiful child of seven, clothed in a white robe and brodequins (a type of leather boot). The apparition marked the beginning of Marie-Anne's deep immersion into the occult, a world that would shape the course of her life and her eventual notoriety.

This early encounter with the supernatural was just the beginning. After leaving the convent in 1698, Marie-Anne's life became even more entangled with the occult and mystical practices. She entered the orbit of a group of treasure seekers, led by a man named Divot, an archer who also held a position within the police. Divot's group was comprised of various characters, each with their own peculiar roles and backgrounds. Among them was "le Chevalier," who was a hunchback, and a woman named Damour who specialized in the repair of military tunics. There was also Picot, a shepherd; Acmet, a black man who served as the page to Cardinal de Fürstenberg; Cuxac, who served as a guard for the king's paintings; Frémont, a boy who worked as a surgeon's assistant; and Antoine de Saint, Seigneur de Bréderodes, a nobleman, adventurer, and alchemist. Other members included Abbé Pinel de la Martinière, an occultist and Prior of Noyen-sur-Seine, and a parish priest who claimed to be the godson of Madame de Maintenon. Together, these individuals formed a strange, eclectic group, united in their pursuit of treasure and the promise of riches believed to be buried near Arcueil, a commune just south of Paris.

Marie-Anne, in the company of these seekers, claimed to receive guidance from a spirit known as "le Prince Babel." She convinced Divot and his followers to engage in a lengthy search for the treasure, utilizing her

ability to communicate with the spirit realm to direct their efforts. Over time, Marie-Anne grew more influential, and she began to set herself up as a sorceress for hire. She sold grimoires and magical perfumes, and through frequent invocations of spirits, she cultivated a reputation as a powerful practitioner of the occult. Her clientele expanded to include prominent individuals, such as the Comtesse de Grancey, the mistress of the Marquis de Feuquières; Abbé Baillet, principal of the Collège de Narbonne; and André Cardinal Destouches, the composer known for his opéra-ballet *Les Éléments*. Despite the fact that professional occultism had been outlawed in France following the infamous Poison Affair of 1679–82, the demand for such services remained high.

The Poisons Affair had severely damaged the reputation of France's aristocracy, with several members of the court being implicated in the use of poison and occult rituals. In this volatile atmosphere, the authorities were keen to prevent further scandals, and professional sorcery became increasingly dangerous. In 1702, Lieutenant-General of Police Marc-René de Voyer de Paulmy d'Argenson issued a report detailing the growing threat of occultism in Paris. In his report, both Abbé Pinel and Marie-Anne de la Ville were named as prime offenders. The report accused Abbé Pinel of using infernal spirits to regain his lost fortune, and Marie-Anne was similarly denounced for her dangerous practices. D'Argenson's investigation painted a picture of a young woman deeply involved in the occult, who had learned the art of conjuration from a book given to her by her uncle, a priest near Moulin. This book, d'Argenson claimed, was the key to her power, as it contained various evocations that enabled

Marie-Anne to summon spirits, including the spirit Babel.

The spirit Babel, according to Marie-Anne's testimony, became both her guide and her tormentor. While she claimed that the spirit was generally obedient to her, she also admitted that Babel would sometimes beat her until blood flowed and throw her to the ground in violent fits of rage. This turbulent relationship with the spirit was reflective of the broader dangers of Marie-Anne's magical practices. She seemed to be caught in a perpetual struggle between her desire to control the supernatural forces she invoked and the uncontrollable nature of those very forces.

In February of 1703, Marie-Anne's world came crashing down when she was arrested, along with 13 other individuals, on charges related to her occult practices. Despite the scandalous nature of her activities, the authorities, still wary from the aftermath of the Poison Affair, were unwilling to pursue a full trial. On the recommendation of d'Argenson, Marie-Anne and the others were imprisoned without trial, their fates sealed by a *lettre de cachet*, a royal order that allowed for imprisonment without legal recourse. This marked the beginning of a long period of confinement for Marie-Anne, which lasted for many years.

During this time, the political landscape of France shifted. In September of 1715, Philippe II, Duke of Chartres, became Regent of France, and within two years, in 1717, Marie-Anne was released from prison. However, her release was far from a return to normalcy. She was subjected to public humiliation—her head was shaved, and she was dressed in sackcloth. This ritual degradation was a stark reminder of her fall from grace. Despite this public shaming, Marie-Anne's troubles

were not over. She was re-arrested later on suspicion of forgery and remained imprisoned until 1725, when she was finally freed, coinciding with the wedding of Louis XV to Marie Leczinka.

The story of Marie-Anne de la Ville is one of paradoxes—on the one hand, she was a powerful sorceress, able to summon spirits and manipulate the supernatural, yet on the other, she was also a victim of the very forces she sought to control. Her life was marked by repeated cycles of rise and fall, from the heights of fashionable occultism to the depths of public disgrace and imprisonment. Her experiences offer a window into the complex world of 18th-century French occultism, a world in which magic was both a source of power and a dangerous tool that could easily turn on its wielder.

One of the key pieces of evidence in understanding Marie-Anne's life is the *Grimoire pour les Conjurations*, a manuscript reportedly found in her possession at the time of her arrest. This grimoire contains detailed instructions for the conjuration of spirits and provides a glimpse into the rituals and practices that guided her occult work. In the pages that follow, the contents of *Grimoire pour les Conjurations* will be presented in both the original French and English.

The *Grimoire pour les Conjurations* is not merely a collection of spells; it is a testament to the worldview of a woman who believed in the power of the supernatural to shape her fate. It reflects the hopes, fears, and complexities of a time when the line between magic and reality was often indistinguishable, and when the pursuit of occult knowledge could lead to both great power and great peril. Through Marie-Anne de la Ville's

life and her grimoire, we may be able to gain a deeper understanding of the mystical and dangerous world she inhabited—one that continues to fascinate and intrigue us centuries later.

Untitled Fragment

By 1902, when Charles de Coynart published his *Une sorcière au XVIIIe siècle: Marie-Anne de La Ville, 1680-1725*, the first 17 pages of *Grimoire pour les Conjurations* no longer existed. This chapter presents a translation of what remained of the untitled fragment of that chapter of the ancient grimoire, as published by de Coynart.

The phrase “After you have made your pacts with the princes and dukes and they have given you the spirit you desire...,” is found in the paragraph preceding the license to depart. The wording of this phrase strongly suggests that this fragment is what remains of a conjuration with the purpose of obtaining a Familiar Spirit.

Il faut encore
nommer les princes et ducs
puis dire

*heu, heu, hu, hu, hu, hu, quo
ama omantola, heu gigab,
Esaligro, morita, osamiro
omulepola notatam, heu, hu,
hu, hu, hu, hu, Esema, Esema,
jasa, apa, assa moladapon
amiaca, omata, ouero surgite
o. o. o. ama venite ema per
deum verum et nostrum
venite principes et duces in
nomine dei omnipotentis et
per sanctissima nommina ejus
adonay agla. Jehova
Tetragramaton agios ischiros
atenat hos Jesus Emanuel*

You still have to
name the princes and dukes
and then say:

*“heu, heu, hu, hu, hu, hu, quo
ama omantola, heu gigab,
Esaligro, morita, osamiro
omulepola notatam, heu, hu,
hu, hu, hu, hu, Esema, Esema,
jasa, apa, assa moladapon
amiaca, omata, ouero surgite
o. o. o. ama venite ema per
deum verum et nostrum
venite principes et duces in
nomine dei omnipotentis et
per sanctissima nommina ejus
adonay agla. Jehova
Tetragramaton agios ischiros
atenat hos Jesus Emanuel*

*Jesus adonay agla
Tetragramaton ot statim et
fine mora huc venias in mea
presentia sine tempestate sed
eum suavitate uniforma
devosti eremitebordigeri et
Lacta facie et facias omnia
mandata mea respondeas
sine ambiguitate fraude et
dolo et dicas mihi veram
integram et puram veritatem
de omnibus rebus quas ego
volueto in nomine - magni
adonay, adonay, adonay,
alpha et omega, agla
Tetragramaton, adonay
Jehova agios ischiros
athanatos amen.*

Pour tous les bruits
que vous pouvay entendre, il
ne faut pas vous
espouvanter, mais demeurer
ferme dans voire cerne, dont
nous donnerons la manière
de faire dans la suite et sans
crainte d'autant que vous y
este en assurance, mais
aussy tost qu'ils seront
venus, vous les saluerez,
leurs disant:

*Je vous salue, grands princes
et ducs. Je vous conjure, par la
vertu des saints et adorables
noms de la toute-puissante*

*Jesus adonay agla
Tetragramaton ot statim et
fine mora huc venias in mea
presentia sine tempestate sed
eum suavitate uniforma
devosti eremitebordigeri et
Lacta facie et facias omnia
mandata mea respondeas
sine ambiguitate fraude et
dolo et dicas mihi veram
integram et puram veritatem
de omnibus rebus quas ego
volueto in nomine - magni
adonay, adonay, adonay,
alpha et omega, agla
Tetragramaton, adonay
Jehova agios ischiros
athanatos amen."*

For all the noises that
you hear, you should not be
frightened away, but remain
firm within your circle,
which we will give the way to
do in the following and
without fear, especially as
you are there in confidence,
and soon they shall come,
and ye shall greet them,
saying unto them:

*⁵Hail, great princes and
dukes. I conjure you, by virtue
of the holy and adorable
names of the all-powerful*

⁵ A paragraph break was added here to set the incantation apart from instruction.

*divinité du Père et du Fils, et
du Saint-Esprit, qui sont sous
votre puissance pour me
servir en tout ce que je luy
commanderay,*

vous trouverez au
feuillet noir les caractères
des principaux esprits qui
sont sous la domination des
princes et ducs, comme nous
vous donnerons le pouvoir
qu'ils ont afin que ne soyez
trompés en ce que vous
demanderez, après que vous
aurez fait vos pactes avec les
princes et ducs et qu'ils vous
ont fait venir l'esprit que
vous désirez, et vous les
renvoyez par ces parolles:

*Puisque vous avez fait ma
volonté, allez maintenant en
paix de Dieu sy tant est que
vous la puissiez avoir dans vos
demeures et que la paix soit
entre nous et vous et soyez
promps à retourner. Toutes
fois et quand je vous
apelleray, vous viendrez. In
nomine patris + et filii + et
spiritus sancti + amen.*

Nottez qu'auparavant

*divinity of the Father and of
the Son, and of the Holy Spirit,
who are under your power to
serve me in all that I will
command.*

⁶You will find on the
*black page*⁷ the characters of
the principal spirits which
are under the domination of
the princes and dukes, as we
will give you [*understanding
of*] the power which they
have so that you are not
deceived in what you will
ask. After you have made
your pacts with the princes
and dukes and they have
given you the spirit you
desire, send them back with
these words:

*Since you have done my will,
go now in the peace of God as
long as you can have it in
your homes and peace be
between us and you and be
quick to return. Anytime and
when I call you, you will come.
In nomine patris + and filii +
and spiritus sancti + amen.*

Note beforehand that

⁶ A paragraph break was added here to end the incantation and resume instruction.

⁷ The *black page* was missing from what remains of the grimoire.

que de renvoyer les susdits Esprits, si vous avez dessein d'avoir des caractères particuliers pour vous servir, qu'il faut vous les faire donner sur-le-champ, comme aussy la pierre invisible, le miroir pour deviner, la pistolle volante, la faculté de lever tous trésors cachés en la terre et généralement tout ce que vous désirez.

to dismiss the aforesaid Spirits, if you intend to have particular characters to serve you, it is necessary to make them give to you on the spot, like also the invisible stone, the mirror to guess, the flying pistolle, the ability to lift all the treasures hidden in the earth and generally whatever you desire.

Conjuration

Conjuration

« pour chasser les Esprits qui sont en possession des Trésors cachées, laquelle se fait à toutes heures soit de jour ou de nuit:

« Je vous conjure, Esprits et démons qui résidez en ces lieux et en quelque partie du monde que vous soyez et quelque puissance qui vous soit de Dieu donnée sur ce lieu mesme de la puissante principauté des abismes des enfers et de tous vos consorts tant en général que spécial et de quel ordre que vous soyez, d'orient d'occident, midy, septentrion ou canton de la terre, par la puissance de Dieu le père +, par la sagesse de Dieu le fils + et par la vertu de Dieu le Saint-Esprit +, par l'autorité qui m'est donnée de nostre Seigneur Jésus-Christ, fils de Dieu tout puissant + créateur qui nous a créés et à moy dernière à toutes les créatures qui a fait ce que vous n'avez pu faire et la puissance de garder, et d'habiter, ny demeurer en ce lieu. C'est pourquoy je vous constraints et commande que

“To drive out Spirits who are in possession of Hidden Treasures, which is done at all hours of day or night:

“I conjure you, Spirits and demons who reside in these places and in whatever part of the world you are and whatever power that may be from God given to you on this very place of the powerful principality of the abisms of the underworld and of all your consorts, both in general as special, and of what order you are, from east to west, south, north or canton of the earth, by the power of God the father, + by the wisdom of God the son + and by the virtue of God the Holy Spirit, + by the authority given to me from our Lord Jesus Christ, son of Almighty God + creator who created us and last of all to all creatures who did what you did not been able to do and the power to keep, and to inhabit, not to remain there in this place. This is why I constrain you and order that willingly in spite of, without

Conjuration

bon gré malgré, sans nule fallace ny tromperies, que vous laissiez paigible jouissant de cette place, et te conjure par la vertu des saints et adorables noms du grand Dieu vivant que tu ayes a déclarer ton nom et celui de tes consorts, quelle légion et partie du monde tu habites. Je te conjure par la vertu et sagesse de l'adorable Jésus Dieu et homme tout ensemble, et qui a souffert mort et passion pour le salut de tous les pécheurs et pour t'exterminer toy et ta puissance. Esprits rebels et superbes, je te conjure derechef d'abandonner ce lieu par la mesme autorité de la glorieuse Vierge Marie sa très sainte Mère, et par la puissance qu'elle a reçue du Grand Dieu vivant de te briser la teste et à tous tes efforts, et tous les saints et seinctes du paradis je vous déchaîne tous les Esprits qui habitent dans ces lieuxcy pour retourner au profond de l'abisme infernal. Partant allez tous, Esprits, au feu éternel qui vous est préparé, et à tous vos adhérents, et sy vous m'estes rebelles et désobéissants, je vous conjure par la mesme autorité, exhorte et appelle, vous contraints et commande

any fallace or deception, that you leave peaceable enjoying this place, and conjure you by virtue of the holy and adorable names of the great living God that you have to declare your name and that of your consorts, what legion and part of the world you live. I conjure you by the virtue and wisdom of the adorable Jesus, God and man all together, and who suffered death and passion for the salvation of all sinners and to exterminate you and your power. Rebel and superb spirits, I entreat you once again to abandon this place by the same authority of the glorious Virgin Mary, the very holy Mother, and by the power that she received from the Great Living God to break the test and to all your efforts, and all the saints and saints of paradise, I unleash all the Spirits who inhabit these places to return to the depths of hellish abism. Go all, Spirits, to the eternal fire that is prepared for you, and to all your adherents, and if you are rebellious and disobedient to me, I conjure you by the same authority, exhort and call, you constrained and commanded by almighty power that all your superiors and demons

Conjuration

*par la toute puissance que
tous vos supérieurs et démons
ayent à vous laisser venir icy
pour répondre positivement à
ce que je vous demanderay au
nom de Jésus-Christ, que sy
vous, ni eux, n'obéissez
promptement et sans délai,
j'augmenteray en bref vos
peines en enfer, je vous
conjure derechef et vous
contraints par la vertu et bu
nom du grand Dieu vivant,
adonay + adonay + adonay +,
trois fois saint, que vous ayez
à aparostre icy en belle et
humaine forme au nom de
Dieu, hel, laer, loyon + halar +
Sabahot +, Elieboim + lodîcha
+ + + adonay + Jehova y fa +
Tetragramaton + saday +
messias + agios +, otheos +
Emanuel + Athanatos + agla +
jesus + qui est alpha + et
omega + le commencement et
la fin que vous ayez à
répondre pourquoi vous
gardez ce Trésor que voua
différez que tous vous suivent
jusqu'au plus profond et plus
tas les Eléments pour vous
établir afin de rechef vous
n'ayez nulle puissance de
résider ny habiter en ce lieu
ains au contraire que
paisiblement et en paix vous
me laissiez posséder ledit lieu
et à ma compagnie pour jouir
paisiblement de ce Trésor*

*have to let you come here to
respond positively to what I
will ask you in the name of
Jesus Christ, that if you, nor
them, do not obey promptly
and without delay, I will in
short increase your sorrows in
hell, I implore you once again
and constrained you by virtue
and in the name of the great
living God, adonay + adonay +
adonay +, three times holy,
that you have appeared here
in beautiful and human form
in the name of God, hel, laer,
loyon + halar + Sabahot +,
Elieboim + lodîcha + + +
adonay + Jehova y fa +
Tetragramaton + saday +
messias + agios +, otheos +
Emanuel + Athanatos + agla +
jesus + who is alpha + and
omega + the beginning and
the end that you have to
answer why you keep this
treasure that you will differ
that all follow you to the
deepest and most heap the
Elements to establish you in
order to find you have no
power to reside or to live
there in this place so on the
contrary that peacefully and
in peace you let me possess
the said place and to my
company to enjoy peacefully
this treasure without danger.
Legion nor Lo otherwise
Michel Angel of Almighty God*

*sans péril. Legion ny Lo
autrement Michel Ange de
Dieu tout puissant vous
foudroyra et releguera au
plus profond des abismes des
Enfers au nom du Père + et du
fils + et du Saint-Esprit +
ainsy soit-il.*

*« Je vous conjure tous Esprits
soit igné, aériens acquatiques,
ou terrestres en quelque lieu
que vous habitiez ou soyez
que ma conjuration vienne
jusqu'à vous et vous
contraigne à venir devant
moy sans aucun delay sous
une forme belle et agréable
pour accomplir mes désirs et
volonté, pour l'honneur et
louange et gloire de celuy qui
est le très puissant Dieu
d'Israël et le mien, que vous
ayez à abandonner et quitter
le Trésor ou autres choses
dont vous estes en possession
en ce lieu par les saints,
saints, saints et supresmes
noms de nostre Seigneur
Jésus-Christ +
Tétragrammaton + Adonay +
Sabahot + héloim + helva +
Saday + Sother + agla +
messias + Emanuel + Agios +
ischiros +. otheos + Athanatos
+ Samel + agla + Adonay +
Jésus + Christus, le principe et
la fin, l'image et la Lumière +
Agios saint. très puissant et*

*will strike you down and
relegate you to the depths of
the abyss of Hell in the name
of the Father + and of the son
+ and of the Holy Spirit + so
be it.*

*"I beseech you all Spirits be
igneous, aerial aquatic, or
terrestrial in whatever place
you live or be that my
conjuration comes to you and
compels you to come before
me without any delay in a
beautiful and pleasant form
to fulfill my desires and will,
for the honor and praise and
glory of him who is the most
powerful God of Israel and
mine, that you have to forsake
and leave the Treasury or
other things which you are in
possession of in this place by
the saints, saints, saints and
supreme names of our Lord
Jesus Christ +
Tetragrammaton + Adonay +
Sabahot + héloim + helva +
Saday + Sother + agla +
messias + Emanuel + Agios +
ischiros +. otheos + Athanatos
+ Samel + agla + Adonay +
Jesus + Christus, the beginning
and the end, the image and
the Light + Agios saints. very
powerful and very merciful
and so in the name of this*

*très miséricordieux et ainsy
au nom de ce grand Dieu
vivant que vous tous Esprits
qui sont en garde de ce Trésor
ayez à vous retirer dès
maintenant de ce lieu pour
aller à vos demeures qui vous
ont esté données de la
supresme divinité, par le très
épouvantable jour du
Jugement et par le grand Dieu
vivant qui doit venir juger les
vivants et les morts. Et tout
par le feu et que tout ainsy
que Jésus Christ fui lié et
garotté de liens et de chaînes,
lorsqu'il a esté battu et
flagellé rudement pria pour
nous autres pauvres pécheurs,
par sa couronne et
crucifiement que tu sois ainsy
rudement et cruellement
traitté, par l'augmentation de
tes peines, sy tu n'exécutes
tout présentement ma volonté
et l'effet de mes
commandements.*

*« Par la rupture du voile du
Temple, l'ouverture des
pierres, par le tremblement de
la terre, de mesme toy ô
Esprit qui règues icy tremble
et te musse tant pour
répondre à ce que j'ay a te
demander pour te retirer
après qu'ainsy tu quittes et
abandonnes et laisses ce dont
tu es en possession en ce lien*

*great living God that all of
you Spirits who are in guard
of this Treasure have to
withdraw from this place now
to go to your dwellings which
have been given to you by the
supreme divinity, by the very
dreadful day of Judgment and
by the great living God who
must come to judge the living
and the dead. And all by fire
and that all so that Jesus
Christ fled bound and garotte
with chains and chains, when
he was beaten and scourged
harshly prayed for us poor
sinners, by his crown and
crucifixion that you be so
rudely and cruelly treated, by
the increase of your penalties,
if you do not carry out my will
and the effect of my
commandments.*

*“By breaking the veil of the
Temple, the opening of the
stones, by the earthquake, of
the same o Spirit who reigns
here trembles and thrusts you
so much to answer what I
have to ask you to retire after
that thus you leave and
abandon and leave what you
are in possession of in this
bond or you will have no*

Conjuration

*ou vous n'aurez nul pouvoir;
tremblez donc et soyez
effrayés et vous retirez au lieu
qui vous a esté destiné de
toute Eternité sans nuire à
aucunes créatures de ma
compagnie ou autres. Je vous
donne congé +. »*

Notez que l'Esprit vous parle ou vous aparait bien souvent avant que vous ayez tout dit cette conjuration, ainsy aussitost qu'il vous parle, il faut traiter avec luy et ensuite vous le renvoyez.

*power; tremble therefore and
be afraid and withdraw to the
place which was intended for
you for all Eternity without
harming any creatures of my
company or others. I give you
leave+."*

Note that the Spirit speaks to you or appears to you many times before you have said all of this conjuration, so as soon as it speaks to you, you must deal with it, then send it away.

Renvoy

Return

Avant les renvoyer
dites leur ces paroles:

« Voicy vostre sentence, ne
soyez point réfractaires à nos
volontéz mais soyez les biens-
venus, nobles Roys et princes
généreux, d'autant que je
vous contraindray par la
vertu et puissance de Celuy
auquel tous genouils
fléchissent soit au ciel, sur la
terre, et dans les enfers, qui
possède tous les Roys et
royaumes, ne souffre que nul
luy résiste, et c'est par sa
seule vertu que je vous
contraints de demeurer ferme
et stable, et que vous n'ayez à
sortir de ce lieu jusqu'à ce que
vous ayez accompli et
exéculté ma volonté de point
en point par la puissance de
celuy qui a mis des bornes à la
mer qu'elle n'a outrepassées,
et qui s'est soubmise à cette
loy, Et par la divine sagesse
du Roy des Roys, du Seigneur
des Seigneurs qui a créé
toutes choses, amen, au nom
du Père + et du fils + et du
saint Esprit +. »

Notez qu'avant de le

Before sending them
[the Spirits] away, say these
words to them:

"Here is your sentence, do not
be refractory to our wills but
be welcome, noble Kings and
generous princes, all the more
so as I will constrain you by
the virtue and power of Celuy
to whom all knees bow
whether in heaven or on earth
, and in the underworld,
which possesses all the kings
and kingdoms, suffer no one
to resist it, and it is by its
virtue alone that I compel you
to remain firm and stable,
and that you shall not leave
this place until you have done
and carried out my will point
by point by the power of him
who set limits to the sea
which it did not overstep, and
who submitted to this law,
and by divine wisdom of the
King of Kings, of the Lord of
Lords who created all things,
amen, in the name of the
Father + and of the Son + and
of the Holy Spirit +."

Note that before

Conjuration

renvoyer, il faut luy faire porter ledit Trésor où bon vous semblera et que sy vous savez le lieu où est ledit Trésor, vous y pouvez faire la conjuration dans vostre chambre et luy faire apporter ou dans quelque lieu que vous désirez. Cecy est approuvé et estant satisfait voua le renvoyez par ces paroles:

Allez maintenant dans vos demeures et que la paix soit avec vous, et soyez prompts de retourner toutes fois et quand on voua appellera.

sending the Spirit back, you must have it carry the said Treasure to wherever you want, and that if you know the place where the said Treasure is, you can make the conjuration there in your room and have it brought or to any place you desire. This approved and being satisfied, send him [the Spirit] away with these words:

Go now to your homes and peace be with you, and be quick to return anytime and when called.

Table

Tables

*des Féries des Jours de la Sepmaine avec leurs Esprits,
Régissant et Intelligents*

**Table A. The Holidays of the Days of
September with their Spirits, Governing and
Intelligent**

<u>Day</u>	<u>Spirits</u>		<u>Invoked by</u>
	<u>Governing</u>	<u>Intelligence</u>	<u>virtue of...</u>
Sunday	Litangargot	Aquirol	Michael
Monday	Lucia (Lucifer)	Lama	Gabriel
Tuesday	Gasmael	Amanbroth	Camefort
Wednesday	Raphael	Astaroth	Heomfer
Thursday	Sachiel	Acham	Emmanuel
Friday	Anaet	Baihet	Hel, of Heuanel
Saturday	Caziel	Orifiel (Anabam)	

**The table given above was added as a quick reference,
compiled from the following text of the grimoire.*

Le dimanche Michael régit le midy. S'invoque à la première heure du jour, c'est-à-dire avant que le soleil commence à apparoistre par la vertu de Dieu et de Litangargot entre orient et midy, démon	Sunday, Michael rules the south. Invoked at the first hour of the day, that is to say before the sun begins to appear by the virtue of God, LITANGARGOT between east and south, and the demon AQUIROL .
--	---

The Holidays of the Days of September with their Spirits, Governing and Intelligent

aquirol.

Lundy Gabriel partie
d'occident à Lucia ou lucifer
et lama et s'apelle aux heures
nocturnes.

Mardy, Gasmael et
Amanbroth, il s'invoque au
midy par la vertu de
Camefort.

Le mercredi, Raphael
et Astaroth, il s'invoque au
septentrion par la vertu de
Heomfer.

Jeudy, Sachiel et
Acham, il s'invoque vers
occident par la vertu de Dieu
Emmanuel.

Vendredy. Anaet et
Baihet. il s'invoque aux
heures de nuit, an déclin de
la lune par le grand Dieu hel,
d'heuanel.

Samedy, Caziel et
orifiel ou anabam, il
s'invoque aux heures
nocturnes.

Monday, Gabriel part
of the West **LUCIA**, or
LUCIFER, and **LAMA**, and they
are called in the nocturnal
hours.

Tuesday, **GASMAEL**
and **AMANBROTH**, are invoked
from the south by virtue of
Camefort.

Wednesday, **RAPHAEL**
and **ASTAROTH** are invoked
from the north by virtue of
Heomfer.

Thursday, **SACHIEL**
and **ACHAM** are invoked from
the west by the virtue of God
Emmanuel.

Friday, **ANAET** and
BAIHET are invoked in the
hours of night, in the waning
of the moon, by the great God
Hel, of Heuanel.

Saturday, **CAZIEL** and
ORIFIEL, or **ANABAM**, are
invoked in the night hours.

Table B. The Spirits of the First Order

Les noms des Esprits dont nous avons parlé desquels les caractères sont aux feuilles noires et qui sont les principaux qui obéissent aux princes et ducs, et qui vous serviront en tout ce qui sera de leurs pouvoir et puissance:

1. Sales.
2. Verin.
3. Achorib.
4. Caziél.
5. Ramoer.
6. Payemon.
7. Nasrath.
8. Aocel.
9. Marquas.
10. Machin.
11. Levins.
12. Nerom.

The names of the Spirits mentioned whose characters are in *the black page*⁸ and who are the primary ones who obey the princes and dukes, and who serve in all that is within their power and faculty:

1. Sales.
2. Verin.
3. Achorib.
4. Caziél.
5. Ramoer.
6. Payemon.
7. Nasrath.
8. Aocel.
9. Marquas.
10. Machin.
11. Levins.
12. Nerom.



Leurs pouvoirs et puissances afin que lorsque vous aurez besoin d'eux, vous puissiez vous en servir suivant le pouvoir et la faculté qu'ils auront:

Their authority and powers so that when you need them you can use them according to the powers and the faculties which they possess:

⁸ missing from what remained of the grimoire.

- | | |
|--|---|
| <ol style="list-style-type: none">1. Sales vous aparost en forme d'homme de cour; il rend invisible, enseigne la vertu des herbes et la médecine.2. Verin est empereur des Trésors, il est occidental; il faut vous adresser à luy par le moyen des princes et ducs.3. Achorib vous donnera tant d'or et d'argent qu'il vous plaira, il est maistre des richesses, il peut s'invoquer seul le jeudy du costé d'occident aux nocturnes.4. Caziel est compagnon et associé d'Achorib; il a pouvoir aussi sur les richesses qu'il peut donner à ceux qui l'invoquent; il est aussi occidental.5. Ramoer est le prince des Enchantements et des Traverses, qui met de la division et du désordre partout où l'on veut.6. Payemon a puissance sur la chasse, et qui vous | <ol style="list-style-type: none">1. SALES appears in the form of a courtier.⁹ He imparts invisibility, and teaches the virtues of herbs and medicine.2. VERIN is Emperor of Treasures, and is of the west. He must be addressed only through princes and dukes.3. ACHORIB imparts as much gold and silver as desired. He is the master of wealth. He can only be summoned on Thursday from the west <i>until night</i>.¹⁰4. CAZIEL is ACHORIB'S companion and associate. He also has power over riches, which he can impart to those who call upon him. He is also of the west.5. RAMOER is the Prince of Enchantments and Traverses. He creates division and disorder whersoever it is desired.6. PAYEMON has power over the hunt. He |
|--|---|

⁹ a person who attends a royal court as a companion or adviser to the king or queen.

¹⁰ "to the nocturnes"

- | | |
|--|--|
| <p>aportera toutes sortes de gibiers et vous les fera venir où bon vous semblera.</p> <p>7. Nasrath a puissance sur l'amour des grands seigneurs, Roys, princes, Reynes et grandes princesses, vous fait avoir leurs amitiés et vous rend très fortuné auprès d'eux; il est du midy et il obéit très promptement.</p> <p>8. Aocel domine sur la justice, pouvant vous faire gasgner ou perdre vostre procéz, ou fera moyen que vostre partie adverse viendra a accommodement avec vous.</p> <p>9. Marquas, seul, possède tous les pouvoirs et qualités de tous ceux dont nous venons de parler et dire leurs puissances et pouvoirs, excepté de Sales, qui est le premier prince de Lucifer et qui est de la région de l'air, dont vous verrez la conjuration dans la clef à la fin du</p> | <p>delivers all manner of game, and delivers them to whatsoever place is desired.</p> <p>7. NASRATH has power over the love of great lords, kings, princes, queens, and great princesses, imparting their friendships and making those friendships very favourable. He is of the south, and is promptly obedient.</p> <p>8. AOCEL rules over justice, possibly causing lawsuits to be wasted or lost, or causing opposing parties to settle lawsuits.</p> <p>9. MARQUAS, alone, has all the powers and qualities of all those we have just mentioned, and of whom we have spoken of their authorities, except SALES who is the first prince of LUCIFER, and who is of the region of the air, <i>of whom you will see the conjuration in the key at the end of the black</i></p> |
|--|--|

feuillet noir.

10. Machin enseigne la vertu des pierres précieuses et des arbres, vous transporte de lieu à autres, et vous fait faire deux cents lieues dans une heure, si vous voulez.
11. Levins vous rend fortuné en toutes sortes de jeux; il peut vous donner aussi de l'or et de l'argent tant qu'il vous plaira, comme aussy un esprit familier qui vous servira fidèlement, mais vous ne pouvez l'appeler qu'une seule fois en vostre vie, il obéit promptement. il est oriental, il s'invocque à la pointe dn jour, le dimanche.
12. Nérom enseigne la guérison générale de toutes sortes de maladies, et notez que Sales, Levin et Nérom sont tous trois orientaux et par conséquent Aériens et ceux de cet ordre ont leurs conjurations en particulier, comme nous

*page.*¹¹

10. **MACHIN** teaches the virtues of precious stones and trees. He grants transport from place to place, and even to travel two hundred leagues in an hour, if so desired.
11. **LEVINS** grants fortune in all manner of games. He can also bestow gold and silver for as long as desired, in the manner of a faithful familiar spirit, but you can only call upon him once in a lifetime. He obeys promptly . He is of the east, and can be conjured at daybreak on Sunday.
12. **NEROM** teaches general healing from all types of illnesses. Notice that ***SALES, LEVIN, and NEROM*** are all three of the east, and therefore of the air; those of this Order have their particular conjurations, *as we mentioned earlier that you would see in the*

¹¹ missing from what remains of the grimoire.

avons dit tantost que
vous verriez dans la clef.

Il n'y a que lorsque
vous voudrez vous servir de
ces Esprits, il faut les appeler
avec leur propre caractère
que vous ferez, pour cet effet,
sur du parchemin vierge de
peau de jeune chevreau, chat
ou taupe, ou avec sang de
jeune pigeon, poulet ou
lièvre.

Nous ajouterons
encore à nostre ouvrage les
noms des Rois, Empereurs et
Princes desquels dépend la
domination des quatre
parties de la terre.

*key.*¹²

Only when you desire
to use these Spirits, you must
call them with their own
characters which you will
make for this purpose on
virgin parchment of skin of
young kid, cat or mole, or
with the blood of a young
pigeon, chicken or hare.

We will also include
in our work the names of the
Kings, Emperors and Princes
on whom depends the
domination of the four parts
of the earth.

¹² in the *black page*, which is missing from what remains of the grimoire.

Table C. The Spirits of the Second Order

Empereurs

1° Aemon.

2° Galon.

3° Betur.

4° Genel.

Rois

1° Magoa.

2° Ardenal.

3° Ariel.

4° Beyem.

Princes

1° Bosur.

2° Parmier.

3° Aanab.

4° Arebar.

Emperors

1° Aemon.

2° Galon.

3° Betur.

4° Genel.

Kings

1° Magoa.

2° Ardenal.

3° Ariel.

4° Beyem.

Princes

1° Bosur.

2° Parmier.

3° Aanab.

4° Arebar.



Empereurs

1° Aemon est empereur d'orient, il a la faculté de vous donner des Esprits familiers qui vous servent fidèlement en tout ce que vous désirez et vous apportent des pierres précieuses des Indes orientales.

2° Galon est empereur du midy; il vous donne des Esprits qui vous servent à vous rendre heureux en vos amours et vous font avoir la jouissance des femmes et des filles que vous désirez.

3° Betur, empereur d'occident, vous donne des Esprits qui vous enseignent l'astrologie, la géomancie et la magie en toutes ses perfections.

4° Genel, empereur du septentrion, vous donne des Esprits qui vous servent pour la pesche et vous apportent toutes sortes de poissons tels que vous les désirez.

Notez que ces quatre apparoissent aussitost que vous les invocquerez et vous servent aussi très

Emperors

1° **AEMON** is Emperor of The East. He has the faculty of bestowing familiar Spirits who serve faithfully in all that is desired, and who will bring forth precious stones from the East Indies.

2° **GALON** is Emperor of The South. He bestows Spirits who serve to grant happiness in love, and also to grant the enjoyment of the women and girls that are so desired.

3° **BETUR** is Emperor of The West. He bestows Spirits who teach the arts and sciences of astrology, geomancy and magic in all their perfections.

4° **GENEL** is Emperor of The North. He grants Spirits which serve in fishing, bringing forth all manner of fish as are so desired.

Note that these four appear as soon as they are invoked, and they are very prompt to serve. They are to be invoked

promptement; ils
s'invocquent aux heures de
nuit, au déclin de la lune.

Roys

1° Magoa, roy d'orient, vous
enseigne toutes sortes de
sciences en général et les
destruit aussy.

2° Ardenal, roy d'occident,
vous enseigne généralement
toutes sortes d'arts et
n'ignore de rien et obéit à
tout ce que vous luy
commanderez.

3° Ariel, roy du midy, est
maistre de la mer et
commande les eaux qu'il
augmente et diminue quand
il veult.

4° Beyem, roy du
septentrion, vous rend
esloquent, vous fait gagner
toutes sortes de procès et
vous donne l'intelligence de
la carte générale du monde.

Princes

1° Bosur, prince d'Orient,
vous apportera tout autant de
mines d'or et d'argent que
vous désirez et vous

in the night hours, at the
waning of the moon.

Kings

1° **MAGOA** is King of The
East. He teaches all kinds of
sciences, in general, and
destroys them as well.

2° **ARDENAL** is King of The
West. He teaches, in general,
all kinds of arts, is aware of
nothing, and obeys whatever
you command of him.

3° **ARIEL** is King of The
South. He is master of the
sea, commanding the waters
which he increases and
decreases when he so
desires.

4° **BEYEM** is King of The
North. He gives skill in
rhetoric, grants favor in all
manner of lawsuits, and
bestows knowledge of the
general map of the world.

Princes

1° **BOSUR** is Prince of The
East. He will bring forth as
many gold and silver mines
as so desired, teaches how to

The Spirits of the Second Order

enseignera la manière de la purifier, mesme vous donnera des Esprits familiers pour vous y servir.

2° Parmier, prince d'occident, vous apportera toutes sortes de pierreries, liqueurs aromatiques et vous donnera des Esprits que vous ferez obéir en tout ce que vous désirerez, qui néanmoins sera de leurs puissances, ainsy lorsque vous les appellerez et qu'ils vous apparoissent, il faut premièrement leur demander le pouvoir et la faculté qu'ils ont.

3° Aanab, prince du midy, vous rend victorieux sur vos ennemis, vous préserve de tous dangers, et vous donne des Esprits qui vous servent à détruire vosdits ennemis, leur donnant de la terreur, comme aussy pour arrester tous voleurs et larrons; ils sont les gardiens des bois, et, par ainsy, ils peuvent vous donner et promptement du gibier, soit de plume ou de poil ; ils ne s'invocquent que dans les bois au décours de la lune, avant le soleil levé.

4° Arebar, prince du

purify the gold and silver from those mines, and will even provide familiar Spirits to serve in the mines.

2° **PARMIER** is Prince of The West. He will bring forth all kinds of precious stones and aromatic liquors. He grants Spirits which may be commanded in all that is desired, which must be within the range of their powers, so when they are called and they appear, they must first be asked regarding the powers and faculties which they possess.

3° **AANAB** is Prince of The South. He grants victory over enemies, and preservation from all dangers. He grants Spirits which serve to destroy enemies, filling them with terror, and also to arrest all thieves and bandits; these Spirits are the keepers of the woods, and, therefore, they can give promptly provide game, whether feather or fur; they are summoned only in the woods at the waning of the moon, before the sun has risen.

4° **AREBAR** is Prince of The

septentrion, dissipe les combats et mets les ennemis en fuite, obéit très promptement, vous donne des Esprits qui font paroistre avec une compagnie de cent hommes deux cens mil hommes et vous servent aussy fidèlement.

Voilà la nature et qualité des Esprits principaux contenus en la caballe Infernale, par moyens desquels on peut parvenir à la connaissance et communication particulières d'iceux; ils donnent et communiquent pareillement tout ce qui est de leur pouvoir avec les moyens nécessaires pour arriver aux fins que l'on désire dans ces sciences occultes et cachées.

Ces empereurs, roys, princes et principaux chefs, cy dessus marqués, donnent les génies et valets pour vous servir, soit à pied ou à cheval. Nous avons cy devant mis le Renvoy de iceux Esprits que nous ne réitéreront point icy, afin d'éviter prolixité.

Notez qu'auparavant de signer l'écrit que l'on sait avec l'Esprit, il faut l'obliger de vous déclarer au vray les

North. He dispels conflicts and puts enemies to flight. He is very prompt to obey, granting Spirits who appear with companies of one hundred to two hundred thousand men which also serve faithfully.

Here are the natures and qualities of the main Spirits contained in the Infernal caballe, by means of which one can attain particular knowledge and communication with them. They give and communicate similarly all that is of their power with the means necessary to achieve the ends which one desires in these occult and hidden sciences.

These emperors, kings, princes and principal chiefs, listed above, grant the spirits and servants, either on foot or on horseback. These Spirits have been put forward to avoid repetition and prolixity.

Note that before signing the writing that we know with the Spirit, you must oblige him to declare to you in truth

cantons où dominant tous les Esprits marqués cy dessus et qu'ils ayent à obéir toutes les fois que vous le conmanderez et l'appellerez à toutes heures et moments soit de jour ou de nuit, mesme à vos amis à qui vous les confiez pour s'en servir ensuite.

La forme du cerne qu'il faut faire pour l'appel des Esprits est cy après désignée et expliquée, de l'autre part de ce présent feuillet.

Ce cerne ce fait avec craie bénitte, ou coudre masle et franc qui soit vierge; au défaut du masle, l'on prend de la femelle vierge; en faisant ledit cerne, il faut dire ce qui suit:

« Cerne, je te fais pour tenir en bride, restreindre tous les Esprits qui paroistront devant afin qu'ils n'ayent la puissance d'entrer au cerne. Et afin qu'ils ne me puissent nuire ny à l'âme, ny au corps, ny à l'esprit, ny à ma compagnie, ainsy me laissent l'entière liberté des cinq sens de nature, comme auparavant, au nom du père + et du fils + et du saint

the districts where all the Spirits marked above dominate and that they have to obey whenever you will order it and call it at all hours and moments, whether day or night, even to your friends to whom you entrust them to use them later.

The shape of the circle that must be made for the call of the Spirits is hereinafter designated and explained, on the other part of this sheet.

This encircles this fact with holy chalk, or to mend male and franc [money?] which is virgin; in the absence of the male, one takes the virgin female; while making said circle, we must say the following:

“Circle, I make you to keep in check, to restrict all the Spirits who appear in front so that they do not have the power to enter the circle. And so that they cannot harm me not to the soul, nor to the body, nor to the spirit, nor to my company, and leave me the complete freedom of the five senses of nature, as before, in the name of the father + and of

The Spirits of the Second Order

Esprit + amen. »

the son + and of the holy
Spirit + amen.”

Puis on asperge ledit cerne
avec du buis bénit et de l’eau
bénite, disant : asperges me
domine, etc., et puis sur la
compagnie et sur soy.

Then we sprinkle said circle
with blessed boxwood and
holy water, saying:
“asparagus dominates me,
etc.”, and then on the
company and on oneself.

Conjuration Très Forte

Very Strong Conjuration

« Je vous conjure, démons qui demeurez en ce lieu ou en quelque partie du monde que vous soyez, en orient ou en occident et autres parties, et quelque puissance qui vous ayt esté donnée de Dieu et des Saints Anges dans la principauté des abismes où sont les trésors, je vous conjure, tant en général qu'en particulier, par la puissance de Dieu le Père et par la sagesse de son Fils et par la vertu du Saint Esprit, et par l'autorité qui m'est donnée de nostre Seigneur Jésus-Christ crucifié, fils de Dieu Tout Puissant, Créateur qui nous a créés vous et moy de rien aussi bien que toutes les autres créatures, et qui par sa Passion a faict que vous n'avez plus la puissance d'habiter en ce lieu ny d'y retenir les trésors; je vous conjure, contraints et commandés, que bon gré et malgré sans nulles tromperies, vous me déclariez où sont les trésors que vous avez usurpés et me les apportiez, et par la même autorité et par le mérite de la très sainte et heureuse

"I conjure you, demons who dwell in this place or in some part of the world that you are, in the East or in the West and other parts, and whatever power which has been given to you from God and the Holy Angels in the principality of the abisms where are the treasures, I beseech you, both in general and in particular, by the power of God the Father and by the wisdom of his Son and by the virtue of the Holy Spirit, and by the authority given to me from our Lord Jesus Christ crucified, son of Almighty God, Creator who created you and us out of nothing as well as all other creatures, and who by his Passion made you no longer have the power to dwell in this place to keep treasures there; I implore you, constrained and commanded, that willingly and despite without any deception, you tell me where are the treasures that you have usurped and bring them to me, and by the same authority and by the merit of the very holy and happy Virgin Mary and out of all the Holy ones, I

Very Strong Conjunction

Vierge Marie et de tous les Saints, Je vous chasse tous, maudits Esprits, et vous envoyé dans le feu Eternel qui vous est préparé si vous m'estes rebels et désobéissants. De plus, je commande puissamment aux diables vos ennemis cruels et malins, par les saints noms de Dieu Hec +, Lahir + Loyon + Helar + Sabaoth + Cheboin + Lodicha + Adonay + Jehova + Ysa + Tetragrammaton + Sady + Messias + Agios + Ischiros + Otheos + Athanatos + Soter + Emmanuel + Agla + Jésus + qui est Alpha + et Omega + Jehova (trois fois) qu'ils vous tourmentent extraordinairement et vous traînent aux plus bas lieux et plus profonds des abîmes où il y a des peines insupportables, justement établies pour vous punir de votre désobéissance à mes volontés. Enfin, je prie Michel l'Ange de vous envoyer au plus profond du gouffre Infernal au nom du Père + du Fils + et du Saint Esprit +. »

cast out you all, cursed Spirits, and sent you into the Eternal fire which is prepared for you if you are rebellious and disobedient to me. Moreover, I command mightily to the devils your cruel and evil enemies, by the holy names of God Hec +, Lahir + Loyon + Helar + Sabaoth + Cheboin + Lodicha + Adonay + Jehova + Ysa + Tetragrammaton + Sady + Messias + Agios + Ischiros + Otheos + Athanatos + Soter + Emmanuel + Agla + Jesus + who is Alpha + and Omega + Jehova (three times) that they torment you extraordinarily and drag you to the lowest and deepest places of abisms where there are unbearable penalties, precisely established to punish you for your disobedience to my wills. Finally, I ask Michael the Angel to send you to the depths of the Infernal abyss in the name of the Father + of the Son + and of the Holy Spirit +."

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About the Translator

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The translator is an ordained minister. He holds a Doctor of Philosophy in Religion and has been honored with twenty-one honorary doctorates across various disciplines. His academic accomplishments include an undergraduate degree in accounting and additional undergraduate studies in computer science. In addition, the author has received honorary commissions as Admiral in the Alabama State Navy (Naval Militia) and Colonel in the Alabama State Militia. He is also a Kentucky Colonel. He is a member of the nobility in the Ashante Empire of Ghana where he is a Noble Kofo with the rank of Grand Officer in the Royal Order of the Golden Fire Dog (KGOG) within the Royal House of Sefwi Obeng-Mim. He is also commissioned as a Grand Cross in the Royal Order of the Tiger and Hawk (GCTH) in the Royal House of New Sawereso-Seinuah, Ghana. Additionally, he is a Chevalier of the Commandery of the Moulin de Moxhe of the Order of Saint John of Jerusalem, located in Moxhe, Liege, Belgium.

